

Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR lR lRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh G
c ch j jh J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
z S s h

kAsiccEdE-gauLipantu

In the kRti 'kAsiccEdE goppAyenurA' – rAga gauLipantu, zrI tyAgarAja criticizes those kings who indulge in rewarding.

P kAs(i)ccEdE gopp(A)yenurA
kalilO rAjulaku

A hari dAsulu sEvimpar(a)nucu prabhuvulu
daya mAniri param(e)Jcaka pOyiri (kAsu)

C rAjAGgamu koraku nAlgu jAtula
rakSaNa para sukhama
rAjasulai san-mArgam(e)rugaka
parAku sEya ghanama
Ajanmamu kolicE vipra varulak-
(A)nandamu galadO tyAga-
rAja vinuta nI mAya kAni
nIraja nayana sujan(A)gha vimOcana (kAsu)

Gist

O Lord praised by this tyAgarAja! O Lotus Eyed! O Lord who relieves the sins of virtuous people!

In the kali yuga, rewarding has become great for the Kings.

The Lords have abandoned compassion because devotees would not salute them; they failed to think of the next World.

(a) Does protection the four castes for the sake of Government bring comfort of next World? (b) is it worthy of the Kings to be unconcerned (about devotees) by becoming desires-oriented and without knowing right-path? (c) is true happiness attainable by those great brAhmins (or learned people) who serve (the Kings and rich) throughout their life?

These are but Your delusion at work!

Word-by-word Meaning

P In the kali yuga (kalilO), rewarding – giving (iccEdE) money (kAsu) (kAsiccEdE) - has become (AyenurA) great (goppa) (goppAyenurA) for the Kings (rAjulu) (rAjulaku).

A The Lords (prabhuvulu) have abandoned (mAniri) compassion (daya) because (anucu) devotees - servants (dAsulu) of Lord hari - would not salute (sEvamparu) (sEvimparanucu) them;
they failed to think (eJcaka pOyiri) of the next World (paramu) (parameJcaka);
in the Kali Yuga, rewarding has become great for the Kings.

C Does protection (rakSaNa) the four (nAlgu) castes (jAtula) for the sake of (koraku) Government (rAjAGgamu) bring comfort (sukhamO) of next World (para)?

is it worthy (ghanamO) of the Kings to be unconcerned (parAku sEya) (about devotees) by becoming desires-oriented (rAjasulai) and without knowing (erugaka) right-path (san-mArgamu) (sanmArgamerugaka)?

is true happiness (Anandamu) attainable (galadO) by those great (varulaku) brAhmins (or learned people) (vipra) (varulakAnandamu) who serve (kolicE) (the Kings and rich) throughout their life (Ajanmamu)?

O Lord praised (vinuta) by this tyAgarAja! O Lotus (nIraja) Eyed (nayana)! O Lord who relieves (vimOcana) (literally redeems) the sins (agha) of virtuous people (sujana) (sujanAgha)! These are but (kani) Your (nI) delusion (mAya) at work!

in the Kali Yuga, rewarding has become great for the Kings.

Notes –

General – The statements contained in the Kriti have been given different meanings in the books.

A – hari – this word is given in brackets in all the books other than TSV/AGK. This needs to be checked. Any suggestions ???

General - Reading the contents of pallavi and anupallavi together, zrI tyAgarAja seems to imply that instead of having compassion (daya) towards his subjects, the Kings indulge in rewarding. This is further substantiated by the statement 'haridAsulu sEvimparani prabhuvulu daya mAniri' - the kings do not have compassion (daya mAniri) towards devotees because they do not sing his praises. Therefore, zrI tyAgarAja seems to deprecate the system of rewards (kAsiccEdi). zrI tyAgarAja expects compassion (daya) towards his subjects.

The statement in caraNa 'rAjAGgamu koraku nAlgu jAtula rakSaNa para sukhamO' – does protection of four castes only for the sake Government bestow supreme comfort? The following quote from Manu is relevant –

"... Let him therefore make his subject happy as he would his own children, and let the people regard the king, his ministers and other officials as their natural protectors, since it is a fact that the farmers and other wealth producers are the real source of kingly power. The king is their guardian. If there were no subjects whose king would he be? Or on the other hand if there were no king whose subjects will they be called? Let both-the rulers and the ruled-be independent of each other in the performance of their respective duties, but let them subordinate themselves to each other in all those matters that require mutual harmony and co-operation. Let not the rulers go against the voice of the people, nor let the people and ministers do anything against the wish of the sovereign...." <http://www.esamskriti.com/html/greatmen/scigovn.doc>

In regard to the State-craft, please also refer to zrImad vAlmIki rAmAyaNa, ayOdhyA kANDa, Chapter 100, wherein zrI rAma treats the subject in-extenso.

Devanagari

प. का(सि)च्चेदे गो(प्पा)येनुरा
कलिलो राजुलकु
अ. हरि दासुलु सेविम्प(र)नुचु प्रभुवुलु
दय मानिरि पर(मे)ञ्चक पोयिरि (का)
च. राजांगमु कोरकु नाल्गु जातुल
रक्षण पर सुखमो
राजसुलै सन्मार्ग(मे)रुगक
पराकु सेय घनमो
आजन्ममु कोलिचे विप्र वरुल-
(का)नन्दमु गलदो त्याग-
राज विनुत नी माय कानि
नीरज नयन सुज(ना)घ विमोचन (का)

English With Special Characters

pa. k̄a(si)ccēdē go(ppā)yenurā
kalilō rājulaku
a. hari dāsulu sēvimpa(ra)nucu prabhuvulu
daya māniri para(me)ñcaka pōyiri (k̄a)
ca. rājāṅgamu koraku nālgu jātula
rakṣaṇa para sukhamō
rājasulai sanmārga(me)rugaka
parāku sēya ghanamō
ājanmamu kolicē vipra varula-
(k̄a)nandamu galadō tyāga-
rāja vinuta nī māya kāni
nīraja nayana suja(nā)gha vimōcana (k̄a)

Telugu

ప. కా(సి)చ్చేదే గొ(ప్పా)యెనురా
కలిలో రాజులకు

అ. హరి దాసులు సేవిమ్మ(ర)నుచు ప్రభువులు
 దయ మానిరి పర(మె)జ్ఞక పోయిరి (కా)
 చ. రాజాంగము కొరకు నాల్గు జాతుల
 రక్షణ పర సుఖమో
 రాజసులై సన్మార్గ(మె)రుగక
 పరాకు సేయ ఘనమో
 ఆజన్మము కొలిచే విప్ర వరుల-
 (కా)నన్దము గలదో త్యాగ-
 రాజ వినుత నీ మాయ కాని
 నీరజ నయన సుజ(నా)ఘ విమోచన (కా)

Tamil

ప. కా(స్లి)శ్శేతే³ కొప్ప(పా)యెనురా
 కలిలొ రాజులకు
 అ. ఘరి తా³సులు సేవిమ్(ర)నుచు పరపు⁴వులు
 త³య మానిరి పర(మె)జ్ఞక పోయిరి (కాసు)
 శ. రాజాంగ³ము కొరకు నాల్కు³ జాతుల
 రక్షణ పర సుఖ²మో
 రాజసులై సన్మార్గ³(మె)రుగక
 పరాకు సేయ ఘన⁴మో
 ఆజన్మము కొలిచే విప్ర వరుల-
 (కా)నన్ద³ము గలదో త్యాగ³-
 రాజ వినుత నీ మాయ కాని
 నీరజ నయన సుజ(నా)ఘ విమోచన (కాసు)

పణం కొద్దతలే పెరితానతయ్యా,
 కలియిల్ అరశర్కలకు;

అరియిన్ తొండర్కన్ వణంగారెన, పిరప్పక్కున్
 తయెయెక్ కెవిడ్డన్; మరుమెయె యెణ్ణామర్
 పోయిన్;

పణం కొద్దతలే పెరితానతయ్యా,
 కలియిల్ అరశర్కలకు

అరశాంగత్తిర్కాక నాన్కు శాతియనరెప్ప
 పేణుతల్ మరుమెక్కు శుకమో?
 ఇరాశత నెరియోరాకి, నన్ఱెరి యిరియాతు,
 (తొండరె) అశడ్డై శెయ్తల్ మేన్మెయో?
 వాఱ్ఱనాన్ ముఱుత్తుమ్ (పిరప్పక్కలెప్ప) పుకఱుమ్
 అన్తణ్ణుక్కు (అల్లతు కన్ఱోరుక్కు)
 అన్త మున్డామో? తియకరాశనాల్
 పోర్తెప్ప పెర్ఱోనే! (అల్లామ్) అన్తు

ಮಾಯೆಯೆಂಬೆನ್ನೋ, ತಾಮರಾಕಣ್ಣಾ!
ನಲ್ಲೋಗಿನ್ ಪಾವುಗಳೆಕ್ ಕಣ್ಣೆವೋನೇ!
ಪಣಂ ಕೂಡುತ್ತಲೇ ಪರಿತಾನತಯ್ಯಾ,
ಕಲಿಯಿಲ್ ಅರಸುಗಲುಕ್ಕು

ತಯೆ - ಪಯನ್ ನೂಕ್ಕಾ ಕೂಡೆಯುಂ, ಪೆಣ್ಣುತಲುಂ
ಇರಾಸತ ನೆಠಿ - ಇಸುಕಣ್ಣುಕ್ಕಾಕವುಂ, ಪುಕ್ಕುಕ್ಕಾಕವುಂ
ಸೆಯ್ಯುಂ ಸೆಯಲಕು

Kannada

ಪ. ಕಾ(ಸಿ)ಚ್ಚೇದೇ ಗೊ(ಪ್ಪಾ)ಯೆನುರಾ

ಕಲಿಲೋ ರಾಜುಲಕು

ಅ. ಹರಿ ದಾಸುಲು ಸೇವಿಮ್ಮ(ರ)ನುಚು ಪುಳುವುಲು

ದಯೆ ಮಾನಿರಿ ಪರ(ಮೆ)ಇಕ್ಕ ಪೋಯಿರಿ (ಕಾ)

ಚ. ರಾಜಾಂಗಮು ಕೊರಕು ನಾಲ್ಲು ಜಾತುಲ

ರಕ್ಕಣ ಪರ ಸುಖಮೋ

ರಾಜಸುಲೈ ಸನ್ನಾರ್(ಮೆ)ರುಗಕ

ಪರಾಕು ಸೇಯ ಘನಮೋ

ಅಜನ್ಮಮು ಕೊಲಿಚೇ ವಿಪ್ರ ವರುಲ-

(ಕಾ)ನನ್ನಮು ಗಲದೋ ತ್ಯಾಗ-

ರಾಜ ವಿನುತ ನೀ ಮಾಯೆ ಕಾನಿ

ನೀರಜ ನಯನ ಸುಜ(ನಾ)ಘ ವಿಮೋಚನ (ಕಾ)

Malayalam

ಪ. ಕಾ(ಸಿ)ಚ್ಚೇದೇ ಗೊ(ಪ್ಪಾ)ಯೆನುರಾ
ಕಲಿಲೋ ರಾಜುಲಕು

ಅ. ಹರಿ ದಾಸುಲು ಸೇವಿಮ್ಮ(ರ)ನುಚು ಪುಳುವುಲು
ದಯೆ ಮಾನಿರಿ ಪರ(ಮೆ)ಇಕ್ಕ ಪೋಯಿರಿ (ಕಾ)

ಚ. ರಾಜಾಂಗಮು ಕೊರಕು ನಾಲ್ಲು ಜಾತುಲ

ರಕ್ಕಣ ಪರ ಸುಖಮೋ

ರಾಜಸುಲೈ ಸನ್ನಾರ್(ಮೆ)ರುಗಕ

ಪರಾಕು ಸೇಯ ಘನಮೋ

ಅಜನ್ಮಮು ಕೊಲಿಚೇ ವಿಪ್ರ ವರುಲ-

(ಕಾ)ನನ್ನಮು ಗಲದೋ ತ್ಯಾಗ-

ರಾಜ ವಿನುತ ನೀ ಮಾಯೆ ಕಾನಿ

ನೀರಜ ನಯನ ಸುಜ(ನಾ)ಘ ವಿಮೋಚನ (ಕಾ)

Assamese

প. কা(সি)ছেদে গো(প্পা)য়েনুৰা

কলিলো ৰাজুলকু

অ. হৰি দাসুলু সেৰি□(ৰ)নুচু প্ৰভুবুলু (sēvimpa(ra)nucu)

দয় মানিৰি পৰ(মে)ঞ্চক পোয়িৰি (কা)

চ. ৰাজাংগমু কোৰকু নান্নু জাতুল

ৰক্ষণ পৰ সুখমো

ৰাজসুলৈ সন্মার্গ(মে)ৰুগক

পৰাকু সেয় ঘনমো

আজন্মু কোলিচে ৰিপ্ৰ ৰুৰুল-

(কা)নন্দমু গলদো অগ-

ৰাজ বিনুত নী মায় কানি

নীৰজ নয়ন সুজ(না)ঘ ৰিমোচন (কা)

Bengali

প. কা(সি)ছেদে গো(প্পা)য়েনুৰা

কলিলো ৰাজুলকু

অ. হৰি দাসুলু সেৰি□(ৰ)নুচু প্ৰভুবুলু (sēvimpa(ra)nucu)

দয় মানিৰি পৰ(মে)ঞ্চক পোয়িৰি (কা)

চ. ৰাজাংগমু কোৰকু নান্নু জাতুল

ৰক্ষণ পৰ সুখমো

ৰাজসুলৈ সন্মার্গ(মে)ৰুগক

পৰাকু সেয় ঘনমো

আজন্মু কোলিচে ৰিপ্ৰ ৰুৰুল-

(কা)নন্দমু গলদো অগ-

ৰাজ বিনুত নী মায় কানি

ନୀରଜ ନୟନ ସୁଜ(ନା)ସ ବିମୋଚନ (କା)

Gujarati

୫. କା(ସି)ଅଧେ ଗାଁ(ଫା)ଧନୁରା
କାଲିଲୋ ରାଜୁଲକୁ
ଅ. ଝରି ଘାସୁଲୁ ସେବିମ୍ପ(ର)ନୁଧୁ ମ୍ରଭୁବୁଲୁ
ଘୟ ମାନିରି ପର(ମ୍)ଅଧକ ପୋଧିରି (କା)
ଧ. ରାଜାଂଗମୁ କାଁରକୁ ନାଲ୍ଲୁ ଗାତୁଲ
ରକ୍ଷାଣ ପର ସୁଖମୋ
ରାଜସୁଲୈ ସନ୍ମାର୍ଗ(ମ୍)ରାଗକ
ପରାକୁ ସେଧ ଘନମୋ
ଆବନ୍ଧମୁ କାଲିଧି ବିମ୍ର ବରୁଲ-
(କା)ନନ୍ଦମୁ ଗାଲଘୋ ଥାଗ-
ରାଜ ବିନୁତ ନୀ ମାଧ କାନି
ନୀରଜ ନୟନ ସୁଜ(ନା)ସ ବିମୋଚନ (କା)

Oriya

- ପ. କା(ସି)ଜେଦେ ଗୋ(ପ୍ପା)ଘେନୁରା
କଲିଲୋ ରାଜୁଲକୁ
ଅ. ଝରି ଦାସୁଲୁ ସେବିମ୍ପ(ର)ନୁଧୁ ପ୍ରଭୁବୁଲୁ
ଘୟ ମାନିରି ପର(ମେ)ଅଧକ ପୋଧିରି (କା)
ଚ. ରାଜାଂଗମୁ କୋରକୁ ନାଲ୍ଲୁ ଜାତୁଲ
ରକ୍ଷଣ ପର ସୁଖମୋ
ରାଜସୁଲୈ ସନ୍ମାର୍ଗ(ମେ)ରୁଗକ
ପରାକୁ ସେଧ ଘନମୋ
ଆବନ୍ଧମୁ କୋଲିତେ ଓପ୍ର ଓରୁଲ-
(କା)ନନ୍ଦମୁ ଗଲଦୋ ଡାଗ-
ରାଜ ଓନୁତ ନୀ ମାଧ କାନି
ନୀରଜ ନୟନ ସୁଜ(ନା)ସ ଓମୋଚନ (କା)

Punjabi

ਪ. ਕਾ(ਸਿ)ਚਚੇਦੇ ਗੋ(ਪਪਾ)ਯੇਨੁਰਾ

ਕਲਿਲੋ ਰਾਜੁਲਕੁ

ਅ. ਹਰਿ ਦਾਸੁਲੁ ਸੇਵਿਮਪ(ਰ)ਨੁਚੁ ਪ੍ਰਭੁਵਲੁ

ਦਯ ਮਾਨਿਰਿ ਪਰ(ਮੇ)ਵਚਕ ਪੋਯਿਰਿ (ਕਾ)

ਚ. ਰਾਜਾਂਗਮੁ ਕੋਰਕੁ ਨਾਲਗੁ ਜਾਤੁਲ

ਰਕਸ਼ਣ ਪਰ ਸੁਖਮੋ

ਰਾਜਸੁਲੈ ਸਨਮਾਰਗ(ਮੇ)ਰੁਗਕ

ਪਰਾਕੁ ਸੇਯ ਘਨਮੋ

ਆਜਨਮਮੁ ਕੋਲਿਚੇ ਵਿਪ੍ਰ ਵਰੁਲ-

(ਕਾ)ਨਨਦਮੁ ਗਲਦੋ ਤਯਾਗ-

ਰਾਜ ਵਿਨੁਤ ਨੀ ਮਾਯ ਕਾਨਿ

ਨੀਰਜ ਨਯਨ ਸੁਜ(ਨਾ)ਘ ਵਿਮੋਚਨ (ਕਾ)